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Coosa River Baptist Association

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ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

COOSA RIVER

Baptist Association:

HELD WITH THE

MT. ZION BAPTIST CHURCH,

TALLADEGA COUNTY, ALA.,

September 14th, 15th, and 16th, 1861.

TUSKEGEE, ALA.:

PRINTED AT THE OFFICE OF THE SOUTH WESTERN BAPTIST,
1861.

REPORT OF THE

THE ALABAMA HISTORICAL SOCIETY
FOR THE YEAR 1902
PUBLISHED BY THE SOCIETY
AT THE UNIVERSITY OF ALABAMA
TUSCALOOSA, ALA.
1903

PROCEEDINGS.

Mt. ZION CHURCH, Sept. 14th, 1861.

The "Coosa River Association" met with this Church in its 28th annual session at 11 o'clock, A. M.

The Introductory Sermon was preached by Elder J. J. D. RENFROE, from Zach. vi. 12-13.

2 O'CLOCK, P. M.

Prayer was offered by Elder J. M. SCOTT.

The Association was called to order, and by request Elder G. E. BREWER and bro. ABNER WILLIAMS read the letters sent up by the Churches, which showed that the following brethren were authorized to act as delegates :

Oxford—D. D. Draper*, G. F. Mattison, D. B. Johnston.

Antioch—S. G. Jenkins, J. Hawkins, M. M. Mashburn.

Cold Water—B. Murphee, B. W. Mattison*, W. J. Glazner.

Salem—Gordon Mynatt, W. W. Perkins,* W. Richie.

Refuge—Wm. McCain, W. B. Mayfield, J. A. Hall.

Blue Eye—James Embry,* Wm. Orear, T. B. Burns.*

New Hope—Noah Sivett, N. E. Dollar, J. H. Brewster.

Lebanon—J. J. D. Renfroe, J. L. M. Curry, S. V. Smith.

Talladega Town—James Headen,* J. W. Bishop, John Henderson.

Pleasant Grove—S. Dickerson, M. Turner, W. McCullough.

Hephzibah—F. M. Allen, R. Allen, C. Florence.

Coosa Valley—J. A. Collins, M. Hendrick, P. Castleberry.

Talladega—S. Morris, James Mallory, Wm. Mallory.

Macedonia—J. H. W. Mundine,* J. H. Posey, D. H. Thweat.

Kymulga—W. J. Young, Charles Colelough.

Tallasahatchie—T. L. Pope, Wm. Pope, Abner Williams.

Big Spring—J. M. Scott, J. P. Fluker, G. W. Mattison.

Mt. Zion—J. J. Bullington, B. M. Fluker, G. W. Gowen.

Spring Creek—W. E. Posey, Thos. McGinnis, W. W. Kidd.

Ft. Williams—W. W. Wallis, H. Pope, B. Averett.

On motion, Elders G. E. Brewer and — Mayes were requested to act as tellers to the vote of the body for officers, which resulted in the re-election of S. G. JENKINS Moderator, J. J. BULLINGTON Clerk, and J. W. BISHOP Treasurer.

The Association was then declared ready for the transaction of business.

Invited visiting ministers to seats with us.

Opened the door for the reception of Churches.

RECEIVED CORRESPONDENCE.

From Central Association—G. E. Brewer, J. R. Steely, and Minutes.

From Arbicooshee—None.

" *Canaan*—None.

" *Shelby*—None.

" *Carey*—None.

" *Boiling Spring*—Letter ; no delegate.

" *Ten Islands*—None.

" *Tallasahatchie*—None.

COMMITTEES TO REPORT THIS SESSION.

On Preaching : J. J. Bullington, B. M. Fluker, W. B. Gowen, S. V. Smith, W. E. Posey, G. W. Mattison.

On Finance : J. A. Collins, J. H. Posey, M. Turner.

On Circular : J. J. D. Renfro, G. Mynatt, J. Hawkins.

On Business : John Henderson, James Mallory and M. Hendrick.

On motion, the body agreed to adjourn till Monday at 11 o'clock to hear the Missionary Sermon preached by bro. COLLINS.

On motion, it was ordered that we hereafter hold a Missionary Mass Meeting at 3 o'clock p. m., on Sabbath and dispense with the election of a brother to preach a Missionary Sermon at our annual sessions.

The Committee on Preaching reported :

To-night Elder G. E. Brewer.

Sabbath 9½ o'clock a. m., Elder Gordon Mynatt.

Sabbath 11 o'clock a. m., Elder — Mayes.

" 3 " p. m., " Wm. McCain.

" at night, " Washington Wilkes.

On motion, adjourned to meet Monday morning 8½ o'clock. Prayer by Elder G. Mynatt.

SABBATH.

The brethren appointed preached at the hours suggested by Committee, to large congregations, and the Holy Spirit was with us, and many hearts felt His influence.

Brethren S. G. Jenkins and G. Mynatt preached to the colored people at 11 a. m. and 2 p. m., in the Methodist house of worship, near by.

MONDAY 8½ O'CLOCK, A. M.

The Association met. Officers at their station.

Prayer was offered by Elder M. Hendrick.

Called the roll and marked absentees.

Called for the report of Committee on Circular. Reported favorably, and recommended that it should be read immediately by the writer, bro. J. W. Bishop, which was done, and pending a motion to adopt, interesting remarks were made, and prayer offered by Elder J. A. Collins.— Unanimously adopted. Appendix A.

RETURNED CORRESPONDENCE.

To *Arbicoochee*—Wm. McCain, S. G. Jenkins, Josiah Hawkins.

" *Tallasahatchie*—S. G. Jenkins, G. Mynatt, J. A. Collins, B. Murphee.

" *Ten Islands*—S. G. Jenkins, G. Mynatt, M. Turner, Wm. Richie, M. Hendrick, J. A. Hall.

" *Shelby*—J. M. Scott, J. A. Collins, M. Hendrick, J. H. Posey, Thos. McGinnis.

" *Central*—J. J. Bullington, B. M. Fluker, J. J. D. Renfroe, George Hill.

" *Canaan*—M. Hendrick.

" *Boiling Spring*—S. G. Jenkins, J. Hawkins, M. Mashburn, D. D. Draper.

" *East Ala. Bap. Con.*—S. G. Jenkins, J. H. Posey, A. Williams, Wm. McCain, Wm. Richie, M. Turner, J. J. D. Renfroe, G. Mynatt, W. E. Posey, Josiah Hawkins.

" *State Convention*—J. A. Collins, J. J. D. Renfroe, J. J. Bullington, A. Williams, J. L. M. Curry, G. Mynatt, Geo. Hill.

CALLED FOR REPORTS OF COMMITTEES.

On Temperance : Read and adopted. Appendix B.

Domestic Missions : No member of said Committee being present, J. J. D. Renfroe, G. Mynatt, and Wm. Richie were appointed a sub-Committee to report as soon as practicable.

Foreign Missions : By request the members of that Committee present were excused, and J. M. Scott, J. H. Posey, S. Morris, appointed a Committee to report as soon as convenient.

Sabbath Schools : Read and adopted. Appendix C.

Bible Classes—Read and adopted. Appendix D.

Of Trustees of Baptist Male High School.—Read and adopted. Appendix E.

Treasurer's Report.—Read and adopted. Appendix F.

COMMITTEES TO REPORT NEXT SESSION.

On Domestic Missions.—A. Williams, S. Morris, B. Murphee.

Education.—O. Welch, J. W. Bishop, M. Turner.

Sunday Schools.—John Henderson, J. Mallory, Wm. Pope.

Foreign Missions.—J. A. Collins, J. H. Posey, B. M. Fluker.

Bible Classes.—M. Hendrick, Wm. McCain, F. M. Allen.

Temperance.—J. J. D. Renfroe, S. V. Smith, Wm. McCollough.

Elected Elder J. J. Bullington to preach the next Introductory Sermon, Elder Wm. McCain his alternate. And Bro. Simon Morris to write the Circular Letter, Elder J. A. Collins his alternate.

Appointed the next session of this Association with the Oxford Church, on Saturday before the 3d Sabbath in September, 1862.

Read and adopted the report of committee to re-district the Association. See table exhibiting the scale of churches.

Read and adopted the report of sub-committee on Domestic Missions. Appendix G.

Read and adopted the report of sub-committee on Foreign Missions. Appendix H.

On motion continued the same Executive Committee.

Read and adopted the report of the Financial Committee. See table, scale of churches.

On motion, ordered the Treasurer to pay Clerk \$20 for his services. There being not a sufficient amount of money sent up by the churches to print the Minutes.

On motion, the delegates agreed to make up the deficit and call on their churches when they return to refund the amount contributed by them.

On motion, instructed the Clerk to deposit minutes with bro. McAfee for the convenience of the Churches.

Resolved, That the thanks of this Association be tendered to the brethren and sisters of Mt. Zion Church and citizens of its community for the hospitality shown us during our stay among them.

On motion, suspended further business to hear Elder J. J. D. Renfroe preach.

After the sermon the parting hand was taken and prayer offered by the Moderator, and adjourned to meet with the Oxford Church at 11 o'clock, a. m., Saturday before the third Sabbath in Sept. 1862.

S. G. JENKINS, Mod'r.

J. J. BULLINGTON, Clerk.

N. B.—X. H. Miller has been excluded from the fellowship of Salem Church, and holds a letter of commendation, stating that he is in full fellowship. Said Church requests that the fact be published with these minutes.

CLERK.

APPENDIX.

A

CIRCULAR LETTER.

To the Churches composing the Coosa River Association ;

Since the meeting of your Association twelve months ago, there has been a rapid succession of the most stirring and thrilling events that ever marked the history of any age of civilization. A Republic of ten millions of people, just emerged into existence, is struggling with her oppressor for the mastery over her own civil and religious rights. Armies of such vast proportions as we have hitherto known only in the history of the European Governments, come forth as by magic, and by their daring, their undaunted bravery and courage, uncowering faith in the righteousness of the cause, and burning zeal in the arduous struggle for the independence of our country, have made themselves the terror of our foes and the wonder of the world. Such acts of heroism, of personal devotion to country, such self-sacrificing patriotism, our army in all its parts, from the highest official to the humblest soldier in the ranks, have been seldom seen exemplified in the history of our race. By this rapid gathering of armies, and unexampled marshalling of the munitions of war, much has been achieved already in enforcing upon the minds of our enemies the truth that a people determined to be free, can never be conquered, and in winning a recognition of our separate existence amongst the nations of the earth : but what remains yet to be done, endured and suffered before we shall be "let alone" in the quiet enjoyment of our lives, our liberties and our property, is known only to Him who holds the destiny of nations in His hands.

The war, with all its fearful and terrible incidents, is upon us. What was once, and for long years, matters of mere political prophecy and speculation, is now a fearful fact, known around every fireside, and touching rudely and roughly the chords of every heart. By virtue of its overwhelming importance it becomes the appropriate theme of the press, religious as well as secular ; we hear it from the pulpit without censure, and we hear it every where, and every where the profoundest attention and the deepest anxiety and solicitude marks the discussion of a subject so fraught with interest to all.—The intelligence of every misfortune of our brave soldiers, finds its way from the scene of his suffering to more hearts than one, and spreads a pall of gloom wherever it goes, starting a tear from eyes unaccustomed to weep and causing a prayer to break forth from souls unused to devotion, and hitherto ungrateful for the kind and merciful interpositions of God ; and the successes of our arms are also caught up by the far-writing pen of art, and sent to thrill every bosom with raptures of gladness and joy. Thus the alternations of these stupendous events, sport as it were, with the frailties of our nature. In the midst of perilous times like these the question. What am I, a Christian soldier, to do ? comes home with powerful effect to every mind and every heart capable of appreciating obligations so sacred and so binding. A general answer—and we cannot in this letter do more—is,

"Be just and fear not ;

Let all the ends thou aim'st at be thy Country's,
Thy God's and Truths. Then if thou fallest,
Thou fallest a blessed martyr."

This language is attributed, by Shakspeare to Cardinal Wolsey in his fare-

well address to Cromwell, a brief but comprehensive digest of all our duties. The soldier of our young Republic has already passed upon this grave question so far as he is concerned. Where dangers threaten most, there he has pressed, with a firm, determined and intrepid step. The accumulating vastness of the resources for our subjugation, but strengthens his arm, gives courage to his heart and intensifies his efforts for a successful resistance.—Ought the effect to be less moving upon the soldier of the cross, when every interest he has is put in jeopardy—not merely his temporal and political, but that which rises higher in importance than all else beside, to the devoted follower of Jesus Christ, his religious principles and convictions? Tyranny maddens with the increase of power—like a tornado, whose beginning, it may be, is the rustling of a leaf, as it advances gathers strength and tells the terrors of its frightful march by ruin, desolation and woe. That bloated despotism with which we grapple for our independence, may yet aspire to the restrictions on religious liberty, which have already been imposed on civil. The clanking of our chains may even *now* be heard mingling with the “shrieks for freedom,” the wild cries for vengeance and blood, and the slow, dull tramp of the squadrons of power.

“Let us then be up and doing”—

Putting forth every faculty of mind and body, and soul to its utmost tension for the grand and glorious achievement of the great work which lies before us. Settle the question in every heart once and forever. Is this the people “whose God is Jehovah? Are we not warranted in saying that when there is a full, free and universal recognition of the supremacy of the Great King upon our part, that there will come a recognition of our separate nationality upon His part? Let us appeal to the highest throne in the universe first. It is the business of the civil authorities to seek national equality—let us as Christians treat with God. Let us send our ambassadors to ask for a place in the brotherhood of nations. No; not send! but let us go; for every child of God is entitled by grace to his place around the Great White Throne to implore the mercies of His King. Exalted privilege! There are no idle and unmeaning ceremonies in that Court—but all is truth, sincerity and simplicity. It may cost labor and toil, tears and blood, self-denial and self-abasement to win the favor of that King, but it is more important than all the sacrifices of which we are capable; and when obtained it brings with it such acquisitions of strength and power, dignity and respectability as can be had from no other source. We do not ignore our duty to employ the instrumentalities and resources in our hands for our protection; but adhering to this, we would go farther, and in the language of the Psalmist exclaim: “Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. . . . There is no King saved by the multitude of a host: a mighty man is not delivered by much strength. A horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that hear him, upon them that hope in his mercy! To deliver their soul from death and to keep them alive in famine. Our soul waiteth for the Lord, he is our help and our shield. For our heart shall rejoice in him, because we have treated in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.”

B

Report on Temperance.

1. The lust for strong drink when indulged in, lays hold with a grasp appalling destruction. It demoralizes the sensibilities, inflames the passions, trifles with health and character, and fortune, and even life itself. It frequently puts its hand on wife and children, and everything that is worth preserving, and drags them to a common grave. It does more damage to the material, intellectual and religious interest of mankind, than even war itself, with all its ravages. It produces a very large part of the personal afflictions, the domestic misery, the national poverty and moral death which draws so

heavily on the energies of men and women, and diminishes so seriously the happiness of the human race.

2. It is the duty of every one who recognizes the authority of the Scriptures every one who loves his race to unite his influence to the extent of his ability to hold in check the advance of the foe, and demolish if possible, the ravages of this monster. Patriotism, humanity and religion demand this at our hands. Can we without sin, witness as idle spectators the progress of a vice which consumes *directly*, every year, \$12,000,000; destroys \$5,000,000 worth of property, the lives of 30,000 persons, sends 250,000 persons to prison and 100,000 children to the poor house; causes 15,000 murders, 5,000 suicides, and throws one billion of orphan children upon the world? Humanity forbids it. Patriotism in the name of the present and the future forbids it, religion under the sanction of God enters its solemn protest against the indolence of the Church.

3. One reason why this evil is so hard to remove is, that it associates itself with our social habits; it creeps into the cellar or closet, some times gets on mantle-pieces or tables, and with an appearance of hospitality, invites our sanction; it gets into the post office, in the public places, at the cross roads, and like the harlot mentioned by Solomon, invites us to turn in and share its hospitalities, and occasionally lurks in the back ground at Churches. A vice so insidious, so clever, so social, so religious, is hard to get rid of; in fact the only way in which this can be effectually done is, to cut its acquaintance, expell it from the house and bid it to retire from the private and public walks of men, and especially should it be expelled from the Churches. *It has no right there.*

4. Notwithstanding the insidiousness and pertinacity of this vice, still there is encouragement in the world against it. Much has been done in the last twenty-five years to meet its progress, and if it is not subdued it has been taught some modesty, some restraints have been put upon it, so much so that with some persons and in some communities it does dare more than skulk about in hiding places. And if all the friends of this great reformation would do their whole duty the world might soon rejoice in exemption from its expenses, its miseries and its deaths.

Let every friend to this blessed cause rouse himself and in the name of his race, and his country, and his God demand the expulsion of this alien foe from this Confederacy.

JESSE A. COLLINS, Cha'n.

C

Report on Sabbath Schools

It is deemed unnecessary, after so much has been said at Conventions and Associations, by intelligent brethren, to say any thing more on the propriety of establishing a Sabbath School in every church and neighborhood where there are children enough to justify it. We have all lived long enough to know by observation and experience, that Sabbath Schools have proved a great blessing to our country, and it is to be lamented that there has been so much indifference manifested on the part of many parents in this great work; and if we knew what more to say to encourage parents to be active in this work we would gladly do so. In conclusion we will say,—Brethren, survey the field before you, and see the rising generation with which you are surrounded, and ask God to bestir within you a spirit that the children in our lands may be raised up in the fear and admonition of the Lord. I heartily endorse the Report of the Committee at the last session of this Association and recommend it as the best possible plan to carry out and establish Sabbath Schools in the bounds of the Coosa River Association.

Respectfully submitted,

G. MYNATT, Cha'n.

D.

Report on Bible Classes.

Each member of every church is one of a council of judges whom Christ has appointed to try the spirits whether they be of God. For the purity of

the Church is entrusted by Christ to the *Church at large*, and not to the ministry alone. And we know that the disciple has learned but the first principles when he enters the Church, a vast store-house of truth yet remains to be studied. Nor is it beyond his reach; many may think that the deep truths of the word of God are intended only for the learned, or for the ministry, or for the professed theologian. But the Bible tells every Christian that if *he will do the will of God he shall know of the doctrine.*

Dr. Chalmers gave his testimony to the fact, that among the humble peasantry of Scotland, there were many who knew more of theology than was known to many of the learned professors of its truths in famous universities. And our own experience has shown that many who have never read any other book than the Bible, with perhaps a simple commentary, have by the Spirit's influence, been able to penetrate into its mysteries, and rejoice in the glorious system of truth which it reveals. And, manifestly, since this is within the reach of all, it is the duty of all.

The word of God is given to us, not that we may remain babes in Christ, nourished only by milk, but that we may partake of strong meat, be men of spiritual strength and power. It is in this way only that we can derive the full benefit of God's truth, and in this way only that a church can be prepared to know all of its duties; with the method of performance, and the encouragements to success. To accomplish this, training is not only necessary to develop the gifts of the church, but also to show when they may be exercised. The church must furnish the means for calling out the powers that slumber within, and must secure a knowledge of the work in which these may profitably be employed. In short, the church should be built up in active development. And the very best means your committee know, of discharging these duties, and of accomplishing these ends so desirable, is for every church to organize itself into one or more Bible Classes under the charge of the pastor or some one else capable of teaching.

J. J. BULLINGTON, Cha'n.

E.

Report of Board of Trustees of Baptist Male High School.

The Board of Directors of the "Baptist Male High School" respectfully submit their tenth annual report:

Another Scholastic Year is about to commence, and it is a source of much gratification to us to announce that we have elected, our former teachers, Prof. A. W. Poindexter as Principal, and Mr. G. A. Woodward as Assistant Teacher. Our School prospered last session far beyond the most sanguine expectation of us all, under their management; when considering the peculiar war-like and unsettled condition of the country.

We congratulate the friends and patrons of the school for the success we have had the last session, that while other institutions of high standing have been compelled to stop for want of patronage, ours have not only continued to exist, but have been liberally patronized. We are informed from the most reliable source that there were from fifty to sixty scholars in regular attendance last session, and we anticipate an increase on former numbers from the fact that there will be no other school of similar character kept up any ways near ours. Wiley W. Mattison, one of the Directors, has resigned since our last report, and the vacancy has been filled by the election of Geo. Hill. The School will commence on the third Monday in September. Tuition as heretofore.

Respectfully submitted,

JAMES HEADEN, President.

Treasurer's Report.

JOHN W. BISHOP, In Account with the Coosa River Association,
DR.

Cash received for Minutes.....	\$50 60
" " " Correspondence	34 50
" " " Bible Cause.....	20 00
" " " Domestic Missions.....	32 05
" " " Indian Missions.....	39 00
" " " Foreign "	13 50
" " " Jenkins Fund.....	50 00
" " " Sabbath Collection, (Public)	26 55
	<hr/>
Cash recived from the former Treasurer.....	\$266 20
	203 50
	<hr/>
	\$469 70

CR.

By cash paid J. Williams, per order of C. R. Cross - - -	\$37 50
" " " J. J. Bullington for Minute Fund - - -	50 60
" " " J. J. Bullington by order of the Association the	
Correspondence Fund - - -	34 50
to Treasurer of the E. A. Con. by order of the Asso.,	26 55
	<hr/>
	\$149 15
Balance on hand, - - - - -	\$320 55

G

Report on Domestic Missions.

The committee who were appointed at the last Association, on this subject, having failed to attend, and the committee who have now been appointed in their place, having neither the time nor material for the preparation of such a report as might, under other circumstances, be reasonably expected. We, therefore, instead of an ordinary report, offer the following resolutions:

1. *Resolved*, That the fund, styled the "Jenkins Fund," be disposed of according to the direction of the Talladega Church, as indicated by the delegates from said church, and that the said delegates are requested to inform the Treasurer specifically their pleasure in that matter.
2. *Resolved*, That the Treasurer be requested to send out all Domestic Mission fund in his hands as directed by the donors.
3. *Resolved*, That he be further instructed to pay over to the Treasurer of the East Alabama Convention whatever Domestic Mission fund may be in his hands not otherwise directed.
4. *Resolved*, That we believe in the power of prayer, and that it is our duty, and the duty of the churches to pray earnestly and importunately for the rapid success of missions—that God may sustain his own great mission cause in these times of straitness and trial. J. J. D. RENFROE, Cha'n.

H.

Report on Foreign Missions.

The sub-committee, in the absence of the regular committee, appointed at the Association, beg leave to make the following report:

As time and our limited means of information at hand does not permit us to take a comprehensive view of the whole field, nor are we able to state to you the progress of missions in gathering members into the churches in China and Africa. But from the best lights before us, we are gratified to

state that these missions are in a prosperous condition, and the door for the introduction of the Scriptures, and religious instruction, are thrown wide open by China, and difficulties are gradually being removed in Africa. And it is now for us to go forward and occupy the ground. But from the best information we can gather from the field, our brethren in those regions are in a very destitute condition for the want of means to sustain them. The question is, shall we withhold those means, or shall we come up with courage and resolution, notwithstanding the great pressure under which we labor at the present time, to the help of the Lord against the mighty? And the better to accomplish this we recommend the adoption of the following resolutions:

1. *Resolved*, That the pastors of the various churches in our bounds are requested to preach a sermon to each of their congregations on the subject, and take up a collection in cash, or by subscription, to aid in this great enterprise.

2. *Resolved*, That the deacons take active measures, in a private way, to bring this subject before the members and prepare their minds for a full appreciation of this great work.

SIMON MORRIS, Cha'n.

OBITUARIES.

Deacon Zedkijah Boaz

Died at his residence in Talladega county, Ala., December 19th, 1860—aged 65 years, 8 months and 19 days.

He was born in Buckingham county, Va., March 30th, 1795. He professed faith in Christ, and was baptized into the fellowship of the Cahaba Valley Baptist Church, Bibb county, Ala., Nov. 6th, 1830, by Elder Moses Cronson. On Friday before the fourth Sabbath in June, 1832, he was ordained deacon by Elders Joab Lawler and John E. Sumner. On the 22d of Feb'y 1836, he was dismissed by letter from the Cahaba Valley Church and joined the Tallasahatchie Baptist Church, Talladega county, Ala., in March 1836, where he remained a consistent member, discharging the duties of his office as deacon until the day of his death. He was a devoted Christian, an affectionate husband, kind father and obliging neighbor. The church with whom he worshiped and served as deacon, the community in which he lived, and the numerous family he has left, will long remember the counsels of this good man. But left evidences that our loss is his eternal gain.

Rev. Thomas Calley.

Last week we merely announced the decease of this godly man, which occurred at the residence of Deacon C. R. Cross, in Talladega county, on the 19th of April, 1861, in the 61st year of his age.

He was born in South Carolina, and removed to Jefferson county, Ala., in the 18th year of his age, and there resided till he removed to Talladega county in 1834 or 1835. In early life, in Jefferson county, he united with the Cumberland Presbyterian Church, in which connection he remained for many years, exhibiting great zeal for the cause of Christ, and the most exemplary piety in all the relations of life. Not long after his removal to Talladega county, he changed his ecclesiastical relations and united with the Baptists. This he did after the most thorough investigation. So well satisfied were his Presbyterian brethren of his honesty and conscientiousness on the subject, that he never lost cast among them as a Christian, and lived and died in their unbounded confidence. They were present at the relation of his experience, and at his baptism.

Soon after he united with the Baptists he was licensed to preach, and as soon as his gift was fully approved, was ordained to the full work of the Ministry. He felt impressed to preach the Gospel while connected with the Presbyterians, but never made the attempt. He felt that he could preach

the Gospel among them, but could not administer the ordinances, for his investigations had led him to reject Infant Baptism, and the next step in the research was to question sprinkling and pouring. We have heard him say, if he could have remained a private member among them, such was his opposition to a change of relation he thought it highly probable he should have lived and died a Cumberland Presbyterian, but to become a regular minister and teach and administer ordinances not to be found in the word of God, for *Christian ordinances* was too much for his conscience.

His ministry may be characterized as *doctrinal*. His first efforts were those of a well trained theologian. He had paid some attention to theological studies, but his reading had been informal. He was "mighty in the scriptures," and from this Heavenly Armory he proved clearly to all his hearers, "That Jesus was the Christ." On the doctrines of Regeneration, Justification and Imputation he was clear and lucid, which doctrines permeated all his sermons. Of his orthodoxy, in the strictest sense, no one had a doubt.

He served but few Churches as Pastor. The pastoral relation he studiously avoided. He did not wish to shirk responsibilities, but such was the poor estimate he put upon his abilities, he could not get his consent to assume such a responsible position. He possessed that *rare* fault of underrating his talents. It was the greatest fault he possessed, for it injured his usefulness. —at least, it shared him of much of his power. He was naturally humble-minded, and grace acting powerfully upon *such* a mind had made him, like Moses, "one of the meekest men that dwelt upon the face of the whole earth." As a minister he was industrious, but *gave* his ministry wherever it was most needed. Having a good home and a competency, he never demanded fee or reward for his services.

Some six years since he was from home attending a protracted meeting, went home with a family, and while engaged in family prayer he was stricken with paralysis, from which no one expected him to recover. From this however, he partially recovered, but was never afterwards able to preach or pray in public. His tongue was so paralyzed that he could scarcely be understood by his friends. But as the outward man perished the inward man grew in grace. His heavenly conversations, uttered with a feeble tongue will never be forgotten. One felt in his company that they were in the atmosphere of heaven. He was constantly expecting the Master to call for him, and was ever ready for the summons. Brother Cross, at whose house he died, says:

"One day night week before he died, while at family prayer, he was taken sick. I told us he had a chill. Brother CALLEY had lived at my house sixteen months, and all the time his theme was the religion of Jesus, often speaking of its joy and comfort to his own soul, not unfrequently mourning over the leanness and hardness of his heart. I never knew him to fret or murmur at his afflictions, about which he often conversed, but always spoke of them with the most perfect resignation, as the righteous dispensations of his sovereign Maker."

Thus has passed away another minister of the Sanctuary. True, he has not officiated for years in a public way, yet he was not *dead*. His prayers were the chariots of Israel and the horsemen thereof." The Church needs praying men as well as talking men. To be with Christ is better, yet we reluctantly part with them. The parting, however, will be brief. It sometimes happens that the hands that baptize and ordain the minister write the obituary, but the reunion is just over the river. We can indulge our feelings no longer, and will close this poor sketch of our dear friend and brother. He is taken from the "evil to come," while we remain to buffet the boisterous waves of life, now lifting up their voice in fearful tones. Peace! Peace! to thee, my brother.—*South Western Baptist, May 9th, 1861.*

STATISTICAL AND FINANCIAL SCALE.

Churches.	Bap. fed.	Rec'd by Letter	Restor'd	Transf'd	Excom'd	Dead...	Total	Missions	Confer.	Home Missions	Indian Missions
Oxford.....	45	16	1	1	1	53	2 00	2 00	2 00	2 00	2 00
Antioch.....	9	11	1	3	3	118	2 00	2 00	2 00	2 00	2 00
Cold Water.....	1	1	1	5	5	100	2 00	2 00	2 00	2 00	2 00
Salem.....	7	6	1	1	1	74	2 00	2 00	2 00	2 00	2 00
Refuge.....	2	2	2	2	2	115	2 50	2 50	2 50	2 50	2 50
Lebanon.....	12	13	1	1	1	85	2 00	2 00	2 00	2 00	2 00
Blue Eye.....	1	3	1	1	1	177	3 00	2 00	2 00	2 00	2 00
Talladega Town.....	4	4	1	1	1	43	3 00	2 00	2 00	2 00	2 00
Pleasant Grove.....	2	1	1	1	1	69	3 00	2 00	2 00	2 00	2 00
Hephzibah.....	2	1	1	1	1	289	4 00	2 00	2 00	2 00	2 00
Talladega.....	1	2	1	1	1	94	3 50	2 00	2 00	2 00	2 00
Tallasahatchie.....	1	2	1	1	1	139	4 00	2 00	2 00	2 00	2 00
Mt. Zion.....	1	1	1	1	1	25	1 00	1 50	1 50	1 50	1 50
Kymulga.....	1	1	1	1	1	76	4 00	2 00	2 00	2 00	2 00
Ft. Williams.....	2	9	11	1	2	69	2 00	2 00	2 00	2 00	2 00
Coosa Valley.....	17	19	9	4	1	73	1 80	1 50	1 50	1 50	1 50
New Hope.....	10	10	10	1	1	57	1 50	1 50	1 50	1 50	1 50
Macedonia.....	3	3	3	1	1	90	3 00	2 00	2 00	2 00	2 00
Spring Creek.....	10	10	10	1	1	47	1 00	3 00	3 00	3 00	3 00
Big Spring.....	100										

*Board of East
Ala. Convention
†B'd at Marion.
‡East Ala. Con.

Public collection on Monday..... \$25 55